Reviews

Jesus the Spirit Baptizer: Christology in the Light of Pentecost. By Frank D. Macchia. Grand Rapids, MI: Eerdmans, 2018. xi + 371 pp.

Frank D. Macchia embodies the best of the vanguard of Pentecostal theologians exerting profound influence in contemporary theology across the ecclesial spectrum. He exemplifies systematic theology at its best, providing a synthesis of substantive engagement with Scripture, significant utilization of the riches of historical theology, and trenchant analysis and interaction with important voices on the contemporary scene, including global contextual theologies. In this volume on Christology, Macchia offers a theological feast of groundbreaking insights, replete with numerous "quotable quotes" emerging from his often-epigrammatic style.

Macchia offers us a christological symphony. Part 1 serves as the overture. In two chapters he clears a methodological path (ch. 1) and wrestles with contemporary challenges to the task (ch. 2). The leitmotif of Spirit baptism and Jesus as the Baptizer is established in this section. Parts 2 and 3 provide the four-part symphony itself, dealing with Christ's incarnation (ch. 3), anointing (ch. 4), death and resurrection (ch. 5), and self-impartation at Pentecost (ch. 6). The uniqueness of Macchia's presentation lies in his tilting of the gem of Christology at just the right angle to enable the reader to capture, perhaps for the first time, the often-neglected programmatic theological rubric of Jesus as the bearer and dispenser of the Spirit.

At first blush, one might be put off by Macchia's devotion of fully one-third of his monograph to christological prolegomena (Part 1). In other words, the overture was a little overblown, and the author might have devoted more space to various aspects of his christological program itself. However, while analyzing the overall task of Christology, Macchia also proceeds to display and argue his pneumatological thesis, which he further unwraps in Parts 2 and 3. The uniqueness of his approach

perhaps demanded this tack. In simplest terms, Macchia argues for a combining of incarnational Christology and Spirit Christology, an approach which incorporates many of the strengths of Pentecostal, Evangelical, and ecumenical christological emphases. Perhaps the greatest strength of Macchia's presentation lies in its thoroughly trinitarian tone. He has provided a holistic biblical/theological synthesis of Christology based on the total metanarrative of Scripture.

The Preface and Introduction of the book state succinctly the author's intentions: "The purpose of this book is to view all of the events of Christ's life and mission through the lens of their fulfillment at Pentecost" (6). Pentecost is seen, therefore, as the ultimate confirmation and fulfillment of Christ's person and work (27). Reflecting on this assertion in terms of the tradition Macchia represents, one is reminded of the emphasis of the worldwide Spirit-empowered movement on the *present* work of Christ, imparting the Spirit and building his church. It is a much-needed addition to most contemporary Christologies, which tend to stop at the resurrection and ascension. Macchia rightly views Pentecost as both an objective reality, a key event of redemptive history, and a very personal impartation of transformation and empowerment (although empowerment is not emphasized as much as one might expect in this work). Three key dialogue partners throughout are Karl Barth, Wolfhart Pannenberg, and Jürgen Moltmann, from whom the author gleans Barth's strong trinitarian tone, Pannenberg's accent on the centrality of the resurrection, and Moltmann's emphasis on the role of the Spirit. These three symphonic accents serve well Macchia's thesis of seeing Christ's Spirit Baptizer role as the culmination of New Testament Christology. It would have been advantageous perhaps to bring Veli-Matti Kärkkäinen more fully into the discussion, with his seminal first volume, *Christ and Reconciliation*, of his five-volume constructive theology, which serves to complement, supplement, and perhaps correct Macchia's presentation at points. It is virtually impossible to do justice to Macchia's rich and rewarding monograph in a brief review. I will simply offer a handful of his insights and few personal responses.

Macchia maintains that a Christology from below is the best approach, since the Scriptures portray Christ as both the recipient

and dispenser of the Spirit. The author demonstrates effectively that Christ's role as Spirit Baptizer is a key theme in Lukan, Johannine, and even Pauline perspectives, but it is Luke's two-volume work that sets the agenda in terms of the event of Pentecost itself. This may be the most important contribution of Pentecostal theologies to present-day theological dialogue. But this strength of Macchia's presentation could also be his weakness in terms of overemphasis or imbalance. What he should have perhaps argued for was a Christology "from the middle." Just as contemporary communal models of the Trinity combine a dual emphasis on both God's threeness and oneness (in contrast to more traditional eastern and western views), so should one simultaneously affirm both a Christology from above (incarnational Christology) and from below (Spirit Christology). After all, the Pentecostal effusion of the Spirit that the author emphasizes throughout is from above! At the same time, the author rightly desires to root his Christology solidly in the New Testament portrayal of the historical mission of Jesus as well as the historical event of Pentecost. In addition, Macchia rightly maintains the eschatological flavor of New Testament Christology throughout. As I have stated elsewhere, Jesus Christ is truly the ultimate eschatological event!

The author begins, brilliantly, with the announcement of John the Baptizer. John, the forerunner of the Messiah, characterizes Jesus' total ministry as a Spirit-and-fire baptism, and John does so in thoroughly eschatological terms. Thus, just as the resurrection is a prolepsis of the end time, so is Jesus' anointing in the Jordan and his Pentecostal outpouring. Amazingly, this obvious scriptural teaching has too often dropped out of christological discussion (and pneumatological discussion, for that matter). Macchia's previous publications have also served well this purpose. No monograph that I am aware of has explicated this insight better than Macchia does in this volume. Further, this approach serves well in tying together the doctrines of Christology and atonement. After all, much of Christ's identity is rooted in what he has done and is now doing.

Macchia's treatment of the deity and humanity of Christ (ch. 3) is comprehensive and compelling. He presents eight lines of argument and a masterful explication of the Nicene Creed in corroboration

of Christ's being truly God (134–53). He could have perhaps also incorporated here more of the "implicit Christology" of the New Testament in terms of Jesus's use of amen, *Abba*, and the like. Also, one wonders why the author accepts the concept of divine impassibility so uncritically. Moltmann's *The Crucified God* argues powerfully for God's sovereign freedom to embrace suffering love, and this perspective would have strengthened Macchia's evaluation of the patristic debates. Instead, Macchia argues for the anhypostatic Christology of Cyril of Alexandria, which ironically has Apollinarian overtones! (Not to mention that many patristic scholars doubt that Nestorius himself was truly "Nestorian" in terms of the stark separation of the two natures.) Too often philosophy (Aristotle) trumps Scripture in terms of the suffering love of God. But putting aside this internecine squabble among patristic scholars, the advantage of the author's emphasis on Pentecost is that of shedding fresh light on traditional christological rubrics—from the incarnation to the Jordan, on through Christ's life and ministry, to his death and resurrection, culminating with Pentecost. And he does this in a truly trinitarian fashion.

Another strength of Macchia's presentation is the way he integrates his Christology with his soteriology and ecclesiology. The salvation Christ brings is holistic. His Spirit provides regeneration, sanctification, and empowerment for mission. His church announces the Good News while humbly serving and working for peace. This more biblically complete approach incorporates the strengths of Pentecostal, Evangelical, and ecumenical perspectives, emphasizing personal holiness, a Spirit-empowered witness, and social engagement. And, Macchia would argue, a new appreciation of Pentecost would serve us well as we follow our Lord into a world that so desperately needs him. To my knowledge there is no monograph on Christology that better serves these ends.

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Miracles: God's Presence and Power in Creation. By Luke Timothy Johnson. Interpretation: Resources for the Use of Scripture in the Church. Louisville, KY: Westminster John Knox, 2018. xii + 368 pp.

In this engaging and important book, Johnson begins by framing the discussion at length, noting that Christians have too readily allowed secularism to frame the discussion on (and meaning of) miracles. He then surveys God's presence and power throughout Scripture and finally turns to the question's pastoral implications. As one would expect from a celebrated senior New Testament scholar, his treatment of biblical theology of miracles offers numerous insights. I learned, for example, from his highlighting of elements that are distinctive in Luke's treatment of what many call "nature miracles" (235–37).

Nevertheless, because most readers of this review are familiar with the pervasive activity of God articulated in Scripture and will be more interested in Johnson's own distinctive approach, I focus this review more on the theoretical and pastoral sections of Johnson's book.

Imagining the Biblical World

Johnson's focus is not narrowly healings or even always what philosophic theologians term "special divine action," but more broadly divine action within creation. This theme, of course, pervades Scripture, as he amply illustrates.

Thus he rightly emphasizes seeing nature as creation, a beautiful gift rather than merely natural processes for us to explain and manipulate (e.g., 281). We must approach everything around us with a sense of wonder; all of God's handiwork and activity is infused with his glory, for those with eyes to see it. Indeed, as he points out (63), God's design in the universe and in the history of life turns out to be more complex and magnificent, not less, than expressed in Genesis's succinct creation narratives.

But as some people have perfect pitch whereas others are tone-deaf, not all individuals are equally initially fitted to recognize divine activity (65). Indeed, the modern world is increasingly alienated

from creation; many live in a sort of virtual reality surrounded and sustained by human constructs that leave little direct engagement with nonhuman creation (25). As Johnson emphasizes (66), we all interpret experience through our own symbolic worlds; one person's "miracle" may be another's "luck" or yet another's "anomaly." To see the God of Scripture, we must, he insists, imagine the world that Scripture does (46–64).

As I emphasized in *Spirit Hermeneutics* (Eerdmans, 2016), we should read with faith—trusting the Bible's theological worldview. In reading Scripture we should enter the biblical theological world, reading the world around us through its lens: a world where God, miracles, and spiritual beings all are real, a world in which God is present and active. Envisioning this world is a right use of imagination, which does not mean creating a false fiction, but instead perceiving a truth largely obscured by the worldview of our culture.

Thus Johnson explains that by "imaginative" he does not mean "imaginary" (49). We need to live in the (theological) world of the Bible, embracing its reality and working for its realization (51), a concept intelligible to those of us who understand the kingdom as already/not yet. "Imagining the world that Scripture imagines . . . means focusing less on the world that created the Bible (through historical analysis) and more on the world that the Bible creates" (279).

Adopting a biblical worldview does not mean adopting a literal three-story cosmology; it means understanding the transcendent realities that the culturally-assumed language of the text is meant to communicate (52). And a creation alive to God's presence is certainly one that is hospitable also to more explicit "signs and wonders" (63).

Secularism in the church. Although Johnson identifies the new atheism as epitomizing faith's nemesis, his own primary target audience seems to be liberal churches that continue to recite the creeds and yet undermine them repeatedly by their dismissal of divine action in a manner naturalistically compatible with atheism. Deism, once deemed an external enemy of the Western church, now reigns in much of it.

Whereas "a numerical majority of believers may continue to celebrate the miraculous past and present . . . their witness is effectively marginalized by the dominant cultural order and by forms

of Christianity that claim to speak for the tradition as a whole" (19). Many seminaries continue to promulgate the secularist, reductionist critics' dismissal of Jesus's miracles, and many "enlightened" ministers evade embarrassing accounts of miracles with an "interpretive sleight of hand" (20). Their worldview, in which God does not act perceptibly, reduces the Gospel readings "to implausible fables from ancient and unenlightened people" (31). These clergy can offer little real solace about God's activity in times of crisis (30–31), rendering prayer a mere exercise in self-help.

Such "enlightened" churches entertain novel theories of "historical Jesus" scholarship originally designed to supplant the church's creeds while ignoring any cognitive dissonance this might create with their Bible readings, rituals, and other liturgical traditions (27). Yet denial of the supernatural leads to abandoning the most basic elements of the Christian faith, articulated in creeds that virtually all Christians share, and many Christians recite (22–23).

Cessationists who dismiss modern miracles while accepting biblical ones are inconsistent and particularly vulnerable to a Humean critique (21). (A reader interested in further discussion of that subject might consult Robert Bruce Mullin, *Miracles and the Modern Religious Imagination* [Yale University Press, 1996].) But against both Hume and cessationism, Johnson points out that "at the level of human testimony, there is no real difference between one person's claim to have experienced healing, another's claim to have experienced sexual abuse," and so forth (33). Lack of such experience does not automatically qualify a critic to disqualify someone else's claimed experience.

Challenging Secularism

Jesus's followers must, he urges, "challenge secularism's pretense that its discourse is sufficient to engage" all of reality (286). We need a vision of reality that supplants the secular one, not by responding to it piecemeal, but again by seeing nature as God's creation, alive with his presence and activity (43).

One might not be able to quantify empirically the love of one's spouse, but denying his wife's love "means distorting every aspect of

our life together" (60). A secularist epistemology can remain useful for studying nonhuman creation through the natural sciences, but it becomes increasingly subjective and inadequate when applied to human experience: "Understanding of human emotions has not advanced markedly beyond Aristotle and Plutarch, and insight into human virtue and vice falls short of that offered by those ancient moral thinkers" (47). I would qualify his comment by noting the value of the rapidly developing field of cognitive neuroscience, but Johnson would likely reasonably respond that this approach again analyzes the mechanism rather than articulating the most meaningful values of human experience.

Science and technology have advanced at a rapid pace, making important contributions within their sphere. Yet without an additional spiritual or moral framework, technology can be exploited for genocide and pharmaceuticals for feeding addiction (25). The Enlightenment dogma of anti-supernaturalism is no less a dogma than are the church creeds it sought to supplant (25). The Enlightenment construction of "nature" as an entity ruled by laws and distinct from God and humanity is problematic (37). Indeed, even Darwinian evolution challenges the Enlightenment idea of humans standing objectively above nature (38).

Hume's argument against miracles makes sense only in his historically-conditioned Enlightenment framework (24). One might add here that a number of recent philosophers have thoroughly demonstrated the frailty of Hume's case, including Oxford scholar Richard Swinburne (Macmillan, 1970), Baylor scholar Francis Beckwith (University Press of America, 1989), J. Houston (Cambridge University Press, 1994), David Johnson (Cornell University Press, 1999), and John Earman (Oxford University Press, 2000). For Hume's deist context, see especially Robert M. Burns (Bucknell University Press, 1981).

In the same way, Johnson underlines the limits of historical criticism: Historical Jesus scholarship began in the eighteenth century as an Enlightenment alternative to the Christology of church tradition (27). It "is necessarily reductive since history, as a way of knowing, can only deal with human events . . . that are at least potentially verifiable"

(41). One can verify that someone was sick before prayer and well afterward, but one cannot verify historically that God performed the healing, because God "is not an object . . . in the world" subject to empirical analysis (41).

History and Myth

From a distance, Johnson's apparent retreat from potentially verifiable history into "myth" might sound like Rudolf Bultmann, who provided a "safe" place for faith far from empirical testing while feeling free to jettison the historical reality of most of early Christian testimony about Jesus.

This is not, however, how Johnson employs his language of "history" or "myth." He rejects a program of "demythologization" that is used to rid the biblical text of miracles (68). For Johnson, history is what can be verified to a high degree of probability historically, such as Jesus's crucifixion. He even allows the possibility that it could apply to the empty tomb and the disciples having resurrection experiences. But the definition of history he uses excludes divine action, since this historical enterprise is grounded in the Enlightenment approach to reality that screens out all discussion of divine causation.

By "myth," he does not mean "untruth," but expressions of faith that are not strictly historically verifiable. "By 'myth' I mean first-order statements . . . that place human and divine persons in situations of mutual agency" (69). That Jesus died is historical fact; that he died for our sins is myth, theological interpretation. It is not untruth; it is a different order of truth, based on a worldview that acknowledges divine activity—a worldview that Johnson encourages believers to re-embrace as true. This might sound like Johnson wants to have his cake and eat it too—slicing the cake the way that he does allows enough room for separate spheres (perhaps, with Kant, objective science and subjective faith) to satisfy both secularists and believers for awhile.

But ultimately Johnson writes as a believer who encourages other believers to embrace the implications of their faith, even if they will not believe exclusively on the basis of historical evidence. Johnson ultimately challenges the poverty of an exclusively empirical

epistemology—an epistemology that, if left entirely to itself, deprives life of meaning and true relationships. Empiricism provides truth in the spheres that it addresses, but it is not epistemologically comprehensive enough to address much of the side of life that we consider most fundamental. Indeed, as noted by A. E. Taylor in his Leslie Stephen lecture at Cambridge University in 1927, even the master skeptic David Hume conceded that he could not live outside his study with the sort of radical skepticism he applied to theoretical questions (*David Hume and the Miraculous*, Cambridge University Press, 24–25).

Johnson's approach is probably closer here to Chesterton (cf. 33, 282), Lewis, or Tolkien than to Strauss or Bultmann. Johnson, in fact, complains about these latter figures (18–19). Strauss, a founder of secular historical criticism, dismissed non-psychosomatic miracles as myth. Bultmann climaxed this approach by treating modern scientific thinking and the reality within human history of New Testament myth as mutually exclusive spheres.

Does Johnson Go Far Enough?

Johnson probably goes plenty far for his intended audience, who will view as forceful his defense of recognizing divine activity around us. Charismatics who recognize such activity regularly may feel that he could have divested himself more fully of the secular categories that sunder what he defines as history and what he defines as myth. Johnson does not mean by "myth" what, say, a Richard Carrier, would, but given the popular connotations of the term, including in much of history, would not language such as "theological affirmation" communicate more precisely? And must we necessarily capitulate to the inconsistent secularist demarcation of history to exclude divine causes, when historians are willing to use abduction to the best available explanation for other (human and natural) causes in history?

While aware of some differences from other ancient accounts of divine activity (179–82, 184), divine signs accompanying the births of some other ancient figures appear to persuade Johnson that the infancy narratives use some specific miracles as merely literary

convention to convey mythical truth, such as Jesus' divine origin (183–84, 191). Although the infancy narratives may be exceptional, ambiguity about specific narratives sometimes stalks Johnson's descriptions. Theologically, God could do one miracle as easily as another; historically, some are more difficult to support than others. But if Johnson's concern is exclusively the former, why broach the latter?

He seems to be saying that the text's message, not the historicity of its events, is the issue (against Enlightenment "literalism," 40). Modern Western enlightenment questions about "factual accuracy or verifiability" are beside the main point that miracle stories communicate truth about "the human experience of divine power and presence" (42). Thus he speaks of "abandoning an obsession with historical evidence" (51). And indeed, no believer in miracles would insist that their reality in principle depend on every historical miracle claim being historically authentic.

Yet Scripture often attests that God can act in history by showing that he has acted in history. Whether texts use actual events or simply parables to communicate that truth depends on the text's genre, a different hermeneutical question. If genre is a matter of debate in Jesus' infancy narratives, most of us will not have the same reservations about reading the creation narratives (see 58) differently than we treat straightforward historical narrative (note the talking serpent, the trees bearing nonbotanical fruits, and the chief protagonist named, in Hebrew, Man).

But again, Johnson's primary objection seems to be with the neglect of the text's message by many who try to stand above it to judge it for historical accuracy. We need to hear the story as a whole and its theological message as real rather than fragmenting its details for pure historical analysis.

Johnson affirms real events behind the narratives, but probably "in ways closer to our own experience" (291). Yet what is "our own experience"? Johnson allows for prayer experiences such as prayer in tongues (note e.g., the positive treatment on 40, 291) and prophecy, which equates fairly well with my experience. Yet the experience of my wife's family in Congo was a child being raised from the dead

after three hours without breathing, when an evangelist friend prayed for her. While God often, and for many of us typically, seems to work in "normal" ways, some human experiences today remain as extraordinary as many of those narrated in Scripture.

Conclusion

On the whole, though, continuationist readers will resonate warmly with the thrust of Johnson's case. We will also hope that it will prove effective in challenging some entrenched paradigms in churches too wedded to the epistemic limitations of the Enlightenment.

Lines from Johnson's conclusion offer an apt summary of his message, a fitting balancing of the tensions suggested above, and a helpful conclusion for this review (300): "Among believers . . . everything that happens is a manifestation of God's presence and power, when they have eyes to see and ears to hear; some manifestations are more surprising and unexpected than others, and these can be considered 'signs and wonders,' whose function is to draw our attention, not to them, but to the One who[se] presence and power is active in every aspect of existence."

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Marginalized Voices: A History of the Charismatic Movement in the Orthodox Church in North America 1972–1993. By Timothy B. Cremeens. Eugene, OR: Pickwick, 2018. xii + 197 pp.

In the foreword to *Marginalized Voices*, Vinson Synan notes that this book "is a ground-breaking work, in a never-before-explored area of the history of the Charismatic Renewal Movement" (x). The influence of the Charismatic renewal among Protestants and Roman Catholics has been well-documented. However, until this volume, such could not be said regarding Eastern Orthodox Christianity. Timothy Cremeens,

an Orthodox priest, former Dean and Pastor of Holy Resurrection Orthodox Cathedral (Orthodox Church in America) in Wilkes-Barre, PA, and currently an Adjunct Instructor of church history at William Seymour College in Lanham, MD, has addressed this lacuna in this revision of his doctoral dissertation completed at Regent University under the supervision of Synan.

The focus of the volume is a survey of the key figures in North American Orthodoxy who sought to introduce the renewing presence of the Holy Spirit into Orthodox life at the height of the Charismatic renewal in North America. At this point, there is a bit of confusion over the precise time period of Cremeens' study: the cover indicates 1972–1993; Synan in his foreword identifies the period 1972–1995; Cremeens himself sets the boundaries of the study 1968–1993 (1n2). Imprecise dating notwithstanding, the guiding question of the study is "why was the Charismatic Movement not embraced by the hierarchy of the Orthodox Church in North America and as a result, repudiated by the vast majority of the Orthodox faithful, clergy and laity alike" (2)?

Following a cursory survey of the rise of Pentecostalism (ch. 2) and the influence of the Charismatic Movement within Protestant (ch. 3) and Roman Catholic (ch. 4) churches, Cremeens spends four chapters examining the main figures in the Orthodox Charismatic renewal. Chapter 5 examines the influence of the Right Reverend Archimandrite Athanasios Emmert of the Antiochian Orthodox Christian Archdiocese of North America; chapter 6, the lengthiest of this survey, examines the immense role played by the Right Reverend Archimandrite Eusebius Stephanou of the Greek Orthodox Archdiocese of North America; chapter 7 surveys the work of the Reverend Father Boris Zabrodsky of the Ukranian Orthodox Church of America; and chapter 8 examines the place of the Reverend Father Orest Olekshy, who was the main figure in the Canadian Orthodox Charismatic renewal. These chapters survey how each of these figures became aware of the Charismatic renewal and experienced it at a personal level, finding significant warm reception among the laity of Orthodox churches while frequently encountering serious opposition among the institutional hierarchies in which these clergymen served.

The final chapter of the book draws from the historical sketches of the previous chapters to adduce the reasons for the inability of the Charismatic renewal to affect Eastern Orthodoxy to the degree that it did Protestant and Roman Catholic churches. Cremeens identifies four primary reasons for this phenomenon. First, despite the efforts of these Orthodox clergymen to frame the Charismatic renewal in the idiom of Orthodox theology, liturgy, and spirituality, the Charismatic Movement was largely viewed by many Orthodox as a Protestant movement. In particular, Eusebius Stephanou, highly learned and educated in Orthodox theology, found a precursor to the Charismatic Movement in the tenth-/eleventh-century Orthodox saint Symeon the New Theologian. Nevertheless, the Charismatic renewal was unable to shake the connection with Protestantism. While this may seem trivial to those unfamiliar with Orthodox history and theology, this was a significant obstacle that proved insurmountable. Second, and related to the first reason, the Charismatic renewal was viewed as manifesting the most extreme elements of ecumenism. Again, this may seem odd to non-Orthodox Christians, but for a church that sees itself as the guarantor of "the faith that was once for all entrusted to the saints" (Jude 3), mingling with groups that have historically been labeled as "heretics" or "schismatics" was a serious matter. Third, the Charismatic renewal in Orthodoxy was virtually identified with Eusebius Stephanou, who had a frequently tumultuous relationship with the Greek Orthodox hierarchy, had embraced some of the more spurious elements of Pentecostal eschatology, and was perceived as less-than-humble by many clergy and laity. Finally, Orthodoxy has always considered itself as a "charismatic" church in its theology, liturgy, and spirituality, and so did not see itself as needing the kind of renewal offered by the Charismatic Movement. The net result was that those in the Church who endorsed the Charismatic renewal became virtually marginalized and the Charismatic renewal did not take hold in the Orthodox Church in North America

Assessing this book proceeds at two levels. First, as a historical survey, the book does indeed achieve its goal of charting the relationship between the Orthodox Church and the Charismatic

Movement in North America during the heyday of the Charismatic renewal. This until now largely unknown story finds expression in Cremeens' narrative and lays important groundwork for continued historical work regarding this relationship. This story virtually begs for a sequel that examines the period following that which Cremeens addresses. Two considerations especially suggest themselves for analysis. For one, the upper bound of the time period Cremeens addresses coincides with early years of the fall of communism in Eastern European countries that have long been traditionally Orthodox. How have the Orthodox in these "old countries" responded to the influx of Pentecostal missionaries in these years? Have these Pentecostal missionaries adequately understood the history, culture, and theology of the Orthodox before trying to "save" them? How has this phenomenon been received by immigrants of these countries in North America and elsewhere? On another note, the past few decades have seen a tremendous influx of "converts" from among Pentecostals and Charismatics into Orthodox communions. Has this materially affected the perception of Orthodox faithful toward things charismatic? Interestingly, since the early 1980s, there have been several students from Oral Roberts University who have joined Orthodox communions, many becoming clergy. This phenomenon provides rich opportunities for empirical research both for the reasons for such moves and for the possible influences these "converts" have had on their new ecclesial homes.

Second, at a constructive level, Cremeens has broached the subject of how the Orthodox might experience charismatic renewal. Given the historical suspicion of the Orthodox toward things non-Orthodox, future work might focus on the resources within Orthodoxy that would foster spiritual renewal. Such seems to be the opinion of Bradley Nassif in the afterword to the volume. This would mitigate the perception that others are attempting to perpetrate "Pentecostal triumphalism" in the Orthodox Church. As more Orthodox churches in North America experience a growing presence of "converts" from ethnicities other than those historically identified with Orthodoxy, perhaps a new openness to a fresh move of the Spirit may be possible, especially if the heritage of Orthodoxy were

engaged toward this end. Moreover, surveying those who have come into Orthodoxy from Pentecostal and Charismatic churches might yield insights into how they express their earlier spirituality in their new contexts.

After reading this book, I am left wondering whether the Orthodox Church needs a spiritual renewal in the mold of the Charismatic renewal of the 1970s and 1980s. Cremeens has amply documented how such an attempt once fared. Perhaps the lesson here is that spiritual renewal, required always in all churches, will take place in a way in Orthodoxy other than in the way it did in western Christian traditions. In this respect, Cremeens' book not only exemplifies genuinely groundbreaking historical work, but also stands as a foundation for further study and reflection on how the Spirit works in various ecclesial contexts.

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What Shall We Do? Eschatology and Ethics in Luke-Acts. By Joseph M. Lear. Eugene, OR: Pickwick Publications, 2018. x + 191 pp.

The old Bultmannian approach to Luke-Acts saw the ethical concerns of the two volumes as a substitute (and a poor one) for the eschatological fervor of the early church. Institutionalization and the rise of *Frühkatholizismus* were displacing hope in the imminent arrival of the Son of Man. This position is less in vogue in the twenty-first century, but there remain vestiges of that approach in Lukan studies today.

Joseph M. Lear attempts to refute this position by demonstrating that Luke closely associates the expectation of the soon return of Christ with an ethic of shared property. The title of the book arises from the question raised by the audiences of both John the Baptist (Luke 3:10) and Peter (Acts 2:37). Lear's study is not limited to these two passages but touches every part

of Luke and Acts, focusing especially on the early chapters of both works. The two stated aims are: (1) "to demonstrate [the] linkage of eschatology and ethics throughout Luke's two volumes and thereby to show that sharing possessions in the last days appears to be one of Luke's major theological concerns," and (2) to ask, "Why does Luke think that an ethic of shared possessions is necessary in the last days?" (10). Much of the book is focused on the first objective.

Methodologically, Lear describes the study as "a literary and theological analysis" (16). He dedicates most of the work to tracing literary patterns, parallels, and structure. Lear seems to attempt to balance an author-focused approach with something like an authorial audience (although he does not use the term). His approach is text-focused with considerable time spent on the flow of the narrative and rhetorical maneuvers of the story (though without reference to ancient rhetorical handbooks), with a peppering of historical reference. The Old Testament is the only text outside of Luke and Acts that receives sustained attention, Luke's use of the Septuagint being of particular interest to Lear.

The book is strongest in its treatment of Luke's third and fourth chapters and the account of Pentecost and its aftermath in Acts 2–3. Here the link between a proclamation of a coming eschaton and an ethic of shared property is most pronounced, and Lear's careful work helps to bring out emphases in the text which are easily missed. A number of passages treated throughout the book demonstrate Lear's skill as a creative and competent reader of New Testament texts. Anyone working in Luke and Acts—especially the early chapters of each work—will likely find points to ponder in this book.

In attempting to demonstrate the close connection between ethics and eschatology in the rest of Luke–Acts, Lear sometimes finds himself on less sure ground. One point that seems particularly in need of further justification is the equivalence that Lear assumes between the sharing of property, especially as found in John the Baptist's speech in Luke 3 and the post-Pentecost Jerusalem church, and the extension of hospitality. The two concepts have rich traditions in both Greco-Roman and Jewish literature, and while there may be overlap between the two (e.g., in both cases one certainly shares food), this study would

have benefitted from a more thorough exploration of the relationship between these concepts. Hospitality was widely accepted as a virtue, while the sharing of property, especially as radically as described in Acts, was more on the fringe. Further, the connection between eschatology and sharing property in many passages, even when lumped together with hospitality, depends on a layer or two of conjecture or uncertain connections that depend on verbal repetition or structural considerations. Lear, however, is quick to concede where a connection may be tenuous, and his argument is cumulative and does not depend entirely on any one of these connections.

On the whole, the book is an entirely worthwhile read for anyone interested in Lukan theology or the relationship between ethics and eschatology. Even if the reader is not convinced at every point, Lear offers a formidable response to the suggestion that ethics displaces eschatology in Luke-Acts.

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Joyous Encounters: Discovering the Happy Affections in Luke-Acts. By J. Lyle Story. New York: Herder & Herder, 2018. xv + 334 pp.

"I announce good news, great joy to you" said the angel to the startled shepherds (Luke 2:10). Joy was the last thing on their minds as they stood in visceral fear of the angel's blinding brilliance. Yet, the good news was not so much in the glory attending the messenger or the beauty of the heavenly voices proclaiming the message, but in beholding the baby in a cow trough. In Luke's writings, the proclamation of the gospel produces joy both in the supernatural and the apparently ordinary things of life. From the Annunciation to Mary to the Ascension of Jesus, Luke begins and ends his Gospel with great joy and gladness (1:14; 24:52). Throughout Acts, Luke announces the gospel of joy both in times of great revelations and ecstasies and during trouble and persecution, and in the seemingly commonplace, the daily meals and fellowship of the church.

In *Joyous Encounters*, J. Lyle Story provides a thorough study of joy in Luke-Acts; and, as his literature review demonstrates, by doing so fills a gap in Lukan studies. This study also serves to correct the mistrust and dismissal of the affections that have pervaded the church and the academy. In the first chapter the author presents Luke's view that joy is indispensable. Whether true or false, joy has an object. True joy comes in response to a surprising visitation of God's grace resulting in forgiveness, transformation, and acceptance as a foretaste of eschatological joy (Luke 10:20), while false joy based on materialism or egoism eventually dissipates, leaving only emptiness.

In the second chapter Story identifies over forty of Luke's favorite joy-related words and compares their usage in charts of the Gospels to show that Luke dominates their use. For example, Luke uses words from the *chara/chairō/sugchairō* (joy/rejoice/rejoice with) word group twenty-three times in his Gospel and twelve in Acts for a total of thirty-five, while Matthew uses them only twelve times, Mark three, and John eighteen. With this statistic alone it is obvious that joy is in the forefront of Luke's presentation of the good news of Jesus.

But Luke also dominates the use of words that describe joy or an activity usually resulting in joy in the *charitoō/charis/charizomai* word group (bestow grace upon/grace/favor highly, etc.), using these words eleven times in his Gospel and twenty in Acts for a total of thirty-one uses in Luke-Acts, while Matthew and Mark never use these words, and John only three times. Luke's usage dominates another word group as well, *euphrainō/euphrosunē* (celebrate, gladden/ cheerfulness), for he uses the words ten of the sixteen times they occur in the New Testament (three in Paul, three in Revelation). Similar results are found for words such as overjoyed, praise, thanks, amazed, glorify, peace, encourage, and blessed. Although one cannot assume that joy occurs in every instance of Luke's use of these words, often the context or plain sense compels one to assume that joy is present.

Story expresses his intent to concentrate on the "joy-vocabulary in charismatic experience" (31), but Luke's interest in words such as peace (*eirēnē*) extends beyond "religious enthusiasm, self-transcendence, well-being, celebration, and joy," attributes Story defines as "fully charismatic" (31). Peace, praise, thankfulness, and even marvel can

be a grace from God even in the ordinary, everyday, as well as the numinous. Luke's view of peace is more expansive, more along the lines of the Hebrew concept of *shalom*, which implies completeness and wholeness. If I have understood Story aright, then allow me to suggest that the term "charismatic" is all inclusive, since, as Siegfried Schatzman observed in *A Pauline Theology of Charismata* (Peabody, MA: Hendrickson, 1987), all the gifts—from the simple to the supernaturally astounding—are the result of God's *charis*. Nevertheless, the way Story defines charismatic is indeed the principal usage of the word in Luke-Acts.

In chapter three Story presents "charismatic activity and joy in the annunciation/birth narratives." The infancy narrative of the Gospel of Luke has been called a "little Pentecost" given the pervasive move of the Holy Spirit to provide creative miracles, revelation, inspired witness, and prophecy. Joy is the consistent result of the Spirit's work in Luke 1–2. Here Story highlights Luke's specialized use of joy words that is expressed in terms of effusive charismatic activity.

The fourth chapter focuses on Jesus' announcement of his messiahship, which is programmatic for his ministry. Anointed with the Spirit of the Lord, he brings healing and freedom to the poor and oppressed in a new Jubilee, which is indeed a visitation of joy (Luke 4:1, 14, 18–19).

In the fifth chapter, Story relates how Jesus' healings and exorcisms result in joy and glorification of God. When Jesus sends out the Twelve and the Seventy, the deliverance of the afflicted and the fall of Satan result once again in joy, and Jesus himself "rejoices [*ēgalliasato*] in the Holy Spirit," an event Matthew omits in his parallel (Luke 10:21 with Matt 11:25). Story relates the three "Lost Parables" of the sheep, coin, and son in which their recovery is punctuated with rejoicing (*chairō, suchairō, chara, and euphrainō*) complete with feasting and music. He also shows that Luke's Triumphal Entry focuses on the people praising and rejoicing in a loud voice for the mighty works Jesus has done.

Similarly, chapter six covers the joy that abounded in the post-Resurrection accounts while in the chapter seven he gives a lengthy presentation of the joyful encounters in Acts. The joy-vocabulary in the Gospel and patterns of signs and wonders with rejoicing continue

throughout Luke's account of the early church. In the eighth chapter the author notes that the fellowship of the early Christians produced corporate thanksgiving, worship, and praise to God including the joyful sharing of meals and means. However, this bliss was not a fair-weather whim. Chapter nine shows that this joy persisted despite threats, beatings, and martyrdom. This was indeed a strange joy when the apostles, bearing the marks of a beating, left their persecutors, "rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41).

In the last chapter titled "The God of Emotion," Story confronts the Western aversion to emotions, instead "favoring propositional language and interpretation" (327). Jesus' holistic ministry touches the emotions because "this is where people live" (328). The mind can be converted, but if the emotions are still disordered the salvation is, at best, incomplete.

Story realistically recognizes that emotional responses to the gospel can be "both overemphasized and underemphasized" (328). Luke, in one quarter of the New Testament, stresses that emotive, thankful response is a sign that salvation and transformation have occurred. But arrogant minds and cold hearts do not hear the "good news of great joy." Modernity and the West are the elder brother of the prodigal—we refuse to celebrate. Yet our salvation depends upon it.

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Open to the Spirit: God in Us, God with Us, God Transforming Us. By Scot McKnight. Foreword by Dave Ferguson. New York: WaterBrook, 2018. xvii + 221 pp.

Scot McKnight, Julius R. Mantey Professor of New Testament at Northern Seminary (Lisle, IL) and prolific author, writes *Open to the Spirit* using a pastoral rather than scholarly approach, but his words ring with the authority as he speaks from his own experience of the Spirit as well as from the depths of his biblical knowledge.

In the book, McKnight extends a heartfelt invitation to Evangelicals—particularly those who have been unmindful of the Third Person of the Trinity—to seek a personal relationship with the Spirit like the one they have with Jesus Christ. McKnight characterizes the initiation of such a relationship as both a release and a filling with the Spirit although his presupposition is that the Holy Spirit indwells every faithful Christian. The obstacle to life in the Spirit, he suggests, is that many are oblivious to that indwelling and out of fear or ignorance suppress the Source of grace within that could transform them if only they would to allow the Spirit to release God's power through them. Much of the persuasive force of the book lies in McKnight's testimony to his own transformation once he opened himself to the Spirit and the stories he shares of others who have experienced the transformative and sometimes miraculous move of the Spirit in their lives.

This is not the first time McKnight has gone outside the Evangelical comfort zone to attempt to restore unity of faith and practice among Evangelicals and other Christians. In an earlier volume *The Real Mary: Why Evangelicals Can Embrace the Mother of Jesus* (Paraclete, 2006), he encouraged Evangelicals to join the ranks of those who since Elizabeth, the mother of John the Baptist, have called Mary blessed (Luke 1:42–48). In the volume at hand, McKnight attempts—successfully, I believe—to re-introduce Evangelicals to the Holy Spirit and to inspire them to open themselves to the Spirit so that they too can live the kind of life that Jesus lived, "anointed with the Holy Spirit and with power" (Acts 10:38).

In his introduction (chs. 1–2), McKnight marvels that the God of the universe not only has revealed himself in the person of his Son but condescends to indwell each believer by his Spirit. He then expounds on the truth revealed in the Gospels that as a human being Jesus relied on the power of the Holy Spirit to do his mighty deeds, the implication being that if Jesus depended on the Holy Spirit, how much more so do his followers then and now.

Dividing the main section of the book into five parts, each with four or five chapters, McKnight begins by discussing how openness to the Spirit draws us to Jesus (ch. 3). The more open we are to the Spirit, the closer we come to Jesus. First, he challenges those who attempt to

substitute the Bible for the Spirit (ch. 4), and then he challenges the reverse—the focus on the Spirit to the exclusion of Scripture (ch. 5). I have rarely seen this, as, in my experience, openness to the Spirit is typically accompanied by love for the Scriptures. But it does happen, the Montanists being perhaps the earliest case in point, their zeal for the Paraclete (and their own prophecies) eventually overshadowing their zeal for the Scriptures (and commitment to the church).

In chapter 5, McKnight makes what appears to be a challenge to the Pentecostal doctrine of tongues as the initial evidence of Spirit-baptism when he cites Peter's quotation of Joel's prophecy on the day of Pentecost that "your sons and your daughters shall prophesy" (Acts 2:17–18; Joel 2:28–29), because on that basis he asserts that prophecy is the mark, or *sine qua non*, of the coming of the Spirit. While he does not specifically mention tongues here, the implication seems clear—for McKnight, if there is an initial evidence of the release of the power of the Holy Spirit in a person's life, it would be prophecy, not tongues. In a later chapter (21) he enumerates four kinds of tongues: missionary tongues, private prayer in tongues, public tongues with interpretation, and singing in the Spirit (174–79). So, though he never claims to speak in tongues himself (69), he clearly considers them to be a valid gift.

As he continues his discussion of prophecy, he warns that "to deny the gift of prophecy in the church is to quench the Spirit" (74) but insists that all prophecy be tested. Like Gordon Fee, he sees little scriptural precedent for "personal prophecies" unless they are confirmed communally (221n1) and agrees with Fee as to "the absolute need for intelligibility in the assembly" (Fee, *God's Empowering Presence*, 148, quoted in 221n3). This appears to be another vague reference to tongues, but this time public tongues for which no interpretation is given.

In the second part of the book McKnight expounds on the experience of the Spirit not as an abstract proposition but as a Person, "Someone who transcends our inabilities and can transform our abilities" (95). He identifies this as a paraphrase of a quote from Dunn's *The Acts of the Apostles* commentary (Trinity Press, 1996, 12). The images McKnight uses for the Spirit are those Jesus himself used: *living water*, "an inner source of constant renewal and power" (100);

Paraclete, the Advocate who is ever with us; and the *filling* of the Spirit, the cause of true joy and celebration in contrast to the hollow frivolity of intoxication. At this point McKnight launches a broadside attack on cessationism, which by stifling the Spirit causes its proponents to miss the party: "Those who ignore or suppress the Spirit deprive themselves and others of God's greatest gift" (103).

Since space constraints do not permit further detailed analysis, I will only sketch the rest of the implications of McKnight's discourse on openness to the Spirit. When allowed to move freely, the Spirit transforms not only the personal lives of believers but also their communities of faith. Even their leaders, provided they are open to the Spirit, are transformed from autocrats to the kind of leader Jesus was, servant-leaders (Matt. 23:11). McKnight encourages all Christians, not just clergy, to identify and develop the ministry gift(s) by which they can best serve others. He calls on them to allow the Holy Spirit to expand the reach of their hospitality to embrace those who differ from themselves. He emphasizes the role of the Holy Spirit in making them holy. As people practice the spiritual disciplines, they become increasingly open to the Spirit, who draws them toward God, and away from sin, transforming their relationships, giving them courage and hope and sometimes miraculous healing in the face of sickness, enabling them to engage victoriously in the war against personal and systemic sin and the spiritual powers of darkness, and finally enabling them to enter joyously and wholeheartedly into a life wide open to the Spirit of the triune God.

As he does from the beginning, McKnight continues his challenge to Evangelical reservations about the Spirit, and even opposes a few Pentecostal teachings. One of these is the Pentecostal understanding of two baptisms—first, water, and, subsequently, Spirit—which he challenges by citing Paul's reference to one baptism (Eph 4:4–5) and re-interpreting John's prophecy of Jesus' baptism (Matt 3:11) as a water-baptism that is also a Spirit-and-fire baptism (133). This argument is not convincing to me since he bypasses the post-Resurrection/pre-Ascension Jesus' prophecy that he would baptize the apostles in the Holy Spirit "not many days hence," with no mention of water being made either in the prophecy itself or in its fulfillment on the Day of Pentecost (Acts 1:4–5; cf. Luke 24:49). I also see no justification for

diluting the sharp contrast John draws between Jesus' baptism and his own. Even so, I see McKnight's suggestion of a three-dimensional baptism as his affirmation of the Pentecostal emphasis on the filling with the Holy Spirit despite his disagreement with the subsequence aspect.

The implicit message in *Open to the Spirit* comes through loud and clear. Life in the Spirit is not just for Pentecostals and Charismatics—it is for all Christians. It is the norm, not the exception. The question is, will the church and its leaders allow the wind of the Spirit to blow freely through it, and will its members allow the river of the Spirit to flow freely through them? I believe the only way to respond appropriately is to respond the way Mary did when the angel told her that the Holy Spirit would come upon her—"Let it be to me according to your word" (Luke 1:35, 38).

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Sculptor Spirit: Models of Sanctification from Spirit Christology. By Leopoldo A. Sánchez M. Downers Grove, IL: InterVarsity Press, 2019. xxi + 278 pp.

In his most recent book, *Sculptor Spirit: Models of Sanctification from Spirit Christology*, Leopoldo Sánchez desires to demonstrate how the Spirit works in union with the Trinity in the present. He bases his assertion that the Spirit is a living person, a sculptor, who shapes "Christ's image in persons" in order to "make us God's own holy people now" (xiv–xv) on the framework of Spirit Christology, the foundations of which are laid in the historical conversation about the Spirit. He then captures his conclusions within his proposal of five sanctification models to portray various aspects of life in the Spirit.

The first chapter establishes the need for a theology of sanctification based on the trinitarian framework of Spirit Christology in which all persons of the Trinity work indivisibly. Spirit Christology presents a complement to Logos Christology, in that Jesus was both man and

God. Here, Sánchez argues that the dynamic behind the sanctified formation of Christians is congruent to the dynamic of how God acted in Jesus by the power of the Spirit. Believers share in this same Spirit by grace. In other words, we can learn about the shape of the Spirit-empowered life by looking at the life of Jesus.

The following chapter establishes the historico-theological foundation on which trinitarian Spirit Christology developed. Engagement with early church fathers, including Irenaeus, Cyril of Jerusalem, Athanasius of Alexandria, and others, establishes a pneumatic trajectory for Jesus' life as well as for his preexistence and incarnation. In particular, Sánchez traces the patristic concerns regarding (1) the role of the Spirit within God's plan of salvation, (2) the relationship between Jesus' incarnation and his infilling with the Spirit, and (3) "the discontinuity and continuity between the Son of God and the adopted children of God in an account of sanctification" (59).

Spirit Christology yields at least five portrayals of Christ's life in the Spirit, which are treated in chapters three through seven. Sánchez highlights the ways in which each of these models demonstrates aspects of holiness and serves as a lens that enables greater discernment of each person's spiritual condition. The five sanctification models include the following: (1) the renewal model, (2) the dramatic, (3) the sacrificial, (4) the hospitality, and (5) the devotional. He approaches each model first through the Bible itself, the early church fathers, Martin Luther, and some contemporary theologians. Then, Sánchez brings these threads together to offer practical considerations for what holiness entails and how it can be fostered in the lives of believers. The renewal model deals with baptism, specifically conformity to Christ's baptism into death and resurrection, calling believers to repentance and reconciliation. The dramatic model considers spiritual disciplines—meditation on the Word, prayer, fasting, accountability, and support—as modes of vigilance and resistance against spiritual attacks. The sacrificial model focuses on the Spirit who transforms believers into living sacrifices for the purpose of service and sharing. The hospitality model calls attention to the breaking down of racial and ethnic boundaries as the Spirit "conforms us to Christ in his own marginality and in his mission to and through marginal characters" (144). Lastly,

in the devotional model, life in the Spirit operates as an "expression of devotion to the Creator" as we embrace our "creatureliness" and submit to the creational rhythm of work, rest, and play.

The final chapter considers how the narratives and imagery of the models can engage with the hopes, needs, and struggles among North American "neighbors," who exist both in and outside the church. For instance, Sánchez notes that current North American society has a different way of approaching the sacred, that it has shifted from an "unquestioned belief" to a questing search for a "coherent story" with more authenticity and depth. Here, clergy cannot serve as mere gatekeepers of Christian tradition but are more effective as models of spirituality. Sánchez's five models make this connection between theory and practice, illustrating how the Holy Spirit can provide people with a coherent framework to describe their spiritual journeys and how a proper understanding of the Spirit leads them to certain spiritual disciplines and practices that will help cruci-form them (Phil 3:10) and bolster their hope in times of struggle and suffering. A robust Spirit Christology gives us purpose and meaning, belonging and community, worthwhile work and causes, as well as the proper balance between work and rest.

Sculptor Spirit is written from a Lutheran perspective rather than a Pentecostal-Charismatic one and thus omits discussions of Spirit baptism, initial evidence, and the spiritual gifts. Instead, Sánchez emphasizes the Spirit's role in calling people to faith by the Gospel and then daily sanctifying them and keeping them faithful. Furthermore, the author grounds his scholarship within the church's history of interpretation of the Spirit's work, benefiting from the theocentric emphasis of the church fathers and later theologians, even Martin Luther himself.

This book is a timely and faithful reminder that much of the Spirit's work in the world and in our personal lives may seem unspectacular and even mundane. The Spirit is found not only in the exciting drama of a healing but is also in the believer's baptism and increasing Christo-formity (Rom 8:29). Sánchez's description of the Spirit's work sweeps believers into the larger spiritual drama in which God is creating things anew in the world. Within this renewal drama, each dimension of Christian life becomes filled with meaning. Within

the realization of the kingdom of heaven here on earth, we as believers can embrace our role as creatures, work toward reconciliation and greater hospitality, help and serve each other, all for the common good of the entire body.

This all being said, Sánchez's models are flexible enough that signs and wonders can find a place within them. They certainly can find a place within the dramatic model, in overcoming barriers to the reception of the Gospel or in engaging in spiritual warfare. Certainly, the Spirit can and does move in miraculous ways to help effect reconciliation or provide for hospitality. It is not so much what we can do in the Spirit as what the *Spirit of God* is doing in and through us. As the late father of academic Pentecostal theology and Oral Roberts University professor Howard Matthew Ervin would stress in Pneumatology 101, we are not permanently gifted supernatural abilities through the Spirit. Rather, the Spirit can manifest any gift to the body of Christ through any believer at will. Hence, we return to Sánchez's utilization of the motif of the Spirit as the sculptor, who forms us and refines our shape, conforming us to the cross and to the image of God's Son.

With *Sculptor Spirit*, Sánchez offers fresh perspective about sanctification against which the Pentecostal-Charismatic community may understand better and evaluate further its own tradition and perspectives on the role of the Spirit.

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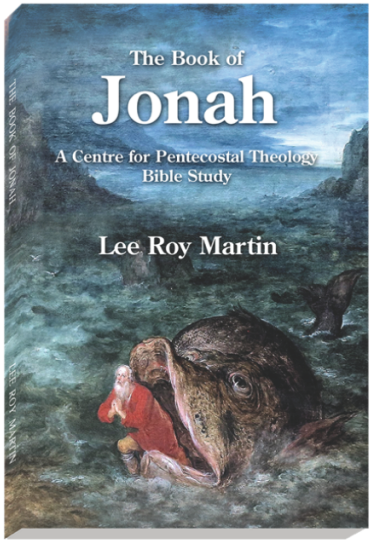

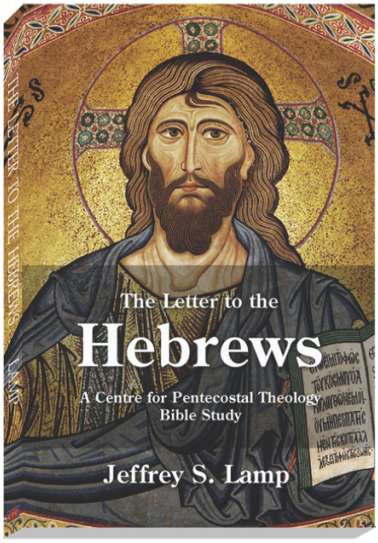

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